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Noble Powell and a Practical Theology of Friendship

Noble Powell, rector of Emmanuel Church in Baltimore from 1931 to 1937 and Bishop of Maryland from 1943 to 1963, had a knack for friendship wherever he went. This trait was represented in his dealings not only with the prominent figures of Emmanuel Church—which was, in the

1930s, truly at the heart of the Baltimore social and political establishment—but also with all sorts and conditions of human beings, young and old, rich and poor, black and white.

This capacity was so distinctive a trait that it constituted one of the most important and enduring features of the legacy he left behind following his retirement and death. Noble Powell's faculty for friendship was one that was developed early in his life—a life that began in the village of Lowndesboro, Alabama—in an environment that was financially unprivileged but rich in human and social capital. From an early age, as his sister Louise told me in 1993: "There was that about him that drew people to him."

When he was in Charlottesville in the 1920s—that is, just before he went to Emmanuel—Parson Powell (as he was called) proved effective not only with his half-pagan student charges but also with the men and women he met while carrying out mountain mission work in the archdeaconry of

the Blue Ridge. At this time, Powell was not yet the excellent preacher he would eventually become. A University of Virginia student of the 1920s, John Page Williams, later said that Parson Powell's pastoral gifts and simple friendliness enabled him to "get by with a lot" as a preacher.



Bishop Powell, circa 1955. Photo courtesy The Archives, The Diocese of Maryland.

Indeed, Powell's homiletical record during this period was irreverently summarized one Sunday after the eleven o'clock service at St. Paul's Memorial Church in Charlottesville when Sally Doswell, who was one-half of the elderly pair of unreconstructed Confederate sisters known as the Misses Doswell, came out of church and said to

Powell: "Parson, your sermons are much like your name: sometimes they're noble, and sometimes they're just plain silly!"

As bishop of Maryland, Powell's capacity for friendship had a direct bearing on ecumenical relations between the Episcopal Church and other denominations. This bishop cultivated

friendships with the Roman Catholic archbishops, particularly Francis Patrick Keough and Lawrence Shehan, and thereby anticipated the changed climate that followed the Second Vatican Council.

Powell's friendly contacts extended far and wide. He was well known for setting out during the week before Christmas and visiting dozens of Baltimore businesses. "He'd just walk down Charles Street," one business owner recalled, "and visit, regardless of religious denomination. He had entrée."

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Book Review

Preserving Archives and Manuscripts (2nd ed.)
Mary Lynn Ritzenthaler
Society of American Archivists (2010)
525 pp., soft cover
ISBN: 1-931666-32-6
List Price: \$63.00

I have had a life-long avocation for history and the material it generates. However, I have had virtually no formal training or academic education about the operation of an archive. When I became Diocesan Archivist, *pro-tem* about ten year ago, I sought anything to help me develop a better understanding the function of a repository. One book I discovered and devoured was the first edition of *Preserving Archives and Manuscripts* by Mary Lynn Ritzenthaler. Ritzenthaler is director of the Document Conservation Division at the National Archives and Records Management in Washington, D.C.

The first edition, published in 1993, has been described by some as "the" authoritative resource for archivists and I can heartily agree. When a second edition was published in 2010, I hoped that it would be as solid as the first and updated to account for significant changes in managing archives, especially in the area of digitization.

The author describes the book as a handbook for preservation in terms of program and policy, and not necessarily "a manual of preservation techniques" (p. xviii). The material provided targets those who make decisions about archival administration, but does include enough material to give a primer on preservation techniques.

Topics covered in detail include implementing a preservation program, archival management, handling archival materials, storing archival materials, causes of deterioration and damage, copying and reformatting, and conservation treatment. There are also many illustrations and extensive appendices.

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For information on Book Reviews, contact Dr. Carl Stockton at cr.stockton@comcast.net.

Deadlines for 2011-2012:

Issue	Submission Deadline	Bulk Mail Date
Fall 2011	1 September 2011	3 October 2011
Winter 2012	15 November 2011	13 January 2012
Spring 2012	15 February 2012	20 April 2012
Summer 2012	1 May 2012	29 June 2012

Noble Powell, continued from page 1

Another person who knew the bishop well pointed out that Powell's salutations "didn't stop with the businesses. He'd go through the Pratt and the YMCA, and he also went through the hospitals. Bishop Powell knew everyone."

His stature enabled him to provide helpful support for the desegregation of Baltimore schools during a tense and potentially much more dangerous period following the Supreme Court's *Brown* decision of 1954.

In the late 1950s, Powell, remembering his own background in the Jim Crow South, spoke knowingly of the "millstone" of "old prejudices, most of them born in other days," which "hang . . . about our hearts." "Not only is a follower of Christ committed to love his neighbor," the bishop told the diocesan convention in 1958, "but to show this love in action."

And Powell's cordial relations with a host of Baltimore and Maryland leaders enabled him on many occasions to work behind the scenes for the common good. "Guide and shepherd as he was to his own communion," remarked a *Baltimore Sun* editorial after Powell's death, "his informal charge was as wide as the general community."

I conclude my brief biography of Bishop Powell [*Noble Powell and the Episcopal Establishment in the Twentieth Century*; reprint, Wipf & Stock, 2007] with these two sentences: "What made him so striking was a peculiar capacity to provide a link between the common life of the individual and divine things. This rare quality meant that many of those who knew him found themselves engaged by a transforming friendship."

For Christians, there need be no real or lasting opposition between *philia*, Christianly understood, and *agape*. The

danger has often been pointed out: In its exclusivistic bent, its "in-crowd" familiarity, friendship represents a relationship that is morally inferior to *agape*. *Agape* is not particular to a select group but is the universal, need-oriented love of the outsider which was enacted by Christ every day in his ministry and which was supremely displayed on the cross.

What does St. Paul say? "Even for a just man one of us would hardly die, though perhaps for a good man one might actually brave death; but Christ died for us while we were yet sinners, and that is God's proof of God's love towards us" (Rom 5:7-8).

This divine love, oriented toward what needs love rather than toward what deserves or attracts love, is *agape*. And Christians have always understood the highest expression of human love to be an imitation of this divine love. We sometimes refer to this love by its Latin name, *caritas*, charity; this is the non-preferential love displayed, for example, by the Good Samaritan toward the wounded stranger.

For Christians, however, there need not be a great, unbridged gulf forever fixed between this kind of non-preferential love and friendship. *Philia*, friendship, can be transformed by the love of Christ. The celebrated English theologian Austin Farrer reminded his listeners that at the end of his earthly career, Jesus gave to his friends his body and his blood in bread and wine, making his companions one with himself and sharers in his own destiny: "You are my friends," Jesus tells the disciples in John 15, "if you do what I command you."

Persons who by grace participate in the friendship of Christ share his death and resurrection, his life and love. Christian friendship drives the disciple to have regard not just for a small inner circle of appealing friends but also for those who reside in what Farrer referred to as "the outer circle, most distant, hungry and dark," the out-group of the less privileged.

Continued on page 4

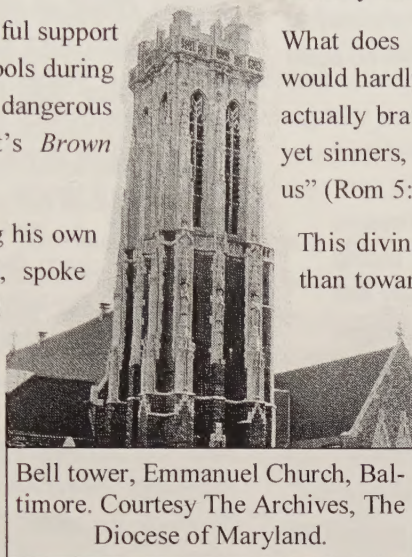
Book Review, continued from page 2

Clearly as solid as the first edition, the second edition's attempt to be encyclopedic challenges its cohesiveness. I found myself disappointed by the book's minimal treatment of photographs, audio-visual material, and its almost total exclusion of digital media and electronic records. The changes in practice brought about by the digital information revolution are obscured by the paucity of the book's examination of the transformation of storing knowledge. In the area of digitization it clearly misses the mark. If a preserva-

tion program of the future is to be complete, digital preservation must be an integral part of the plan.

For those who already own the first edition, there would be little additional value in acquiring the second. For those not owning the first edition, obtaining the second edition would be a value that is worth the price.

Matthew P. Payne
Lay Canon for Administration and Diocesan Archivist,
Diocese of Fond du Lac



Noble Powell, *continued from page 4*

In like manner, Noble Powell consistently spoke of a Christian's relationship with Jesus Christ as a "transforming friendship." He observed that Jesus' own followers entered into this life more deeply as they sought to share Christ with others—his love, his power. "There is no other relationship in all history like it," Powell declared. "Life knows no equal prize." Consider, he said,

what it did for that little company of disciples. Once they were convinced—and they were not easily convinced—that He is the Truth for life, they became other men. That fear which sent them into hiding was transformed into courage. Their uncertainty and doubt were, by the alchemy of His love, changed into radiant assurance and blazing faith. Lips which were silent in the hiding place now proclaim in the market place that Christ is Lord.

And how can we account for this change? Powell asked. The only sensible explanation that the disciples themselves could give, he said, was that they had been with Jesus. Friendship with Christ, Powell observed, had

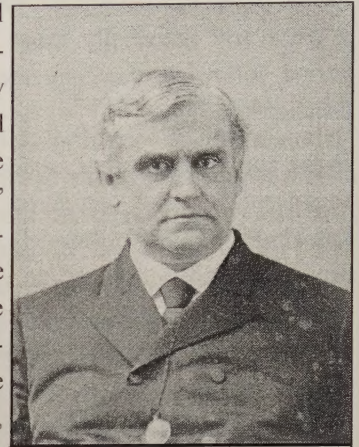
changed a renegade tax collector into a chronicler of eternal truth; changed a narrow nationalist into a preacher of the universal love of God; changed an accessory to murder into a bearer of life; changed a rich and luxurious and spoiled young son into the little brother of the poor. What the world needs today is this transforming friendship.

In his 1961 convention address Bishop Powell provided a dramatic example of what he meant by Christian friendship as a companionship in love. Recounting the story of Telemachus, he told how one day this "humble, Asian monk" stepped into "the vastness of the Roman Colosseum," which was "crowded with people come to see the gladiatorial combat." Telemachus watched the contest with horror. After witnessing this butchery, he went home but could not rest. Powell asked,

But what could he do against the customs of the mightiest of empires? Nothing, if alone. He went back to that horrid spectacle. This time, not alone, but in the conscious companionship of the Son of God. The roar of the crowd swelled its passion for blood. The gates were opened, and the gladiatorial horror began again. Then, rising from his seat, Telemachus sprang into the arena to separate the contestants. The howling mob rose to its feet and stoned him to death. But is he gone? No. Telemachus, his deed, his death, mark the evening of the gladiatorial

shows. What can one person do? No one knows until in conscious companionship with God's Son he dares everything for that righteousness which is Jesus Christ, who braved the cross that we might live.

Bishop Powell used to tell a story about Phillips Brooks, the famous Prince of the Pulpit who preached at Emmanuel Church. This story expresses the understanding of Christianity that Noble Powell shared with Brooks. A salesman called on Brooks to try to sell him a special, limited edition of a book. "He thought to clinch the sale," Powell said, "by telling Phillips Brooks that there were only one hundred people who would be able to possess this volume." But the salesman, Powell went on, "mistook his man. 'Take it away,' replied Brooks. 'I want nothing that may not be enjoyed by every man.'"



Phillips Brooks.
Photo courtesy Archives,
Diocese of Maryland.

Friendship with Christ—a companionship in love and a school of compassion that Noble Powell saw as the most joyful adventure a person could embark upon—is not restricted to a select group of alluring, specially privileged people. Christ died for all. Friends are set apart because they share the same hopes and desires, but those who are transformed by friendship with Christ long not for the happiness of a few but for the well-being of all.

The gospel not only ends with friendship; it begins with friendship—with Jesus calling a motley group of peasants to be his friends, his companions on the way. You will recall what St. Paul reminded the Corinthians, "My friends, think what sort of people you are, whom God has called" (1 Cor. 1:26). How many were wise or noble or strong? he asks. In other words, another motley group.

At the end of St. John's Gospel, Jesus says to those who share his life and love: "I have called you friends." In this ending is our beginning.

These remarks are derived from David Hein's Theodore Parker Ferris Lecture, delivered at Emmanuel Episcopal Church, Baltimore, in 2001. Material on Bishop Powell is taken from David Hein, Noble Powell and the Episcopal Establishment in the Twentieth Century (Urbana: University of Illinois Press, 2001).

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Upjohn Church Mapping Project

When it comes to the 19th century architect Richard Upjohn, I wish to say this, unequivocally: Tessa's shoe is lost. Clearly my daughter's left shoe is nowhere to be found. I have scanned where shoes should be (basket by the door), where they might be (under the bed) and where they could not possibly be, unless you know my three-year-old and her astonishing commitment to mischief. I look inside the refrigerator and her pillowcase and in the bushes beneath our fourth-floor window, imagining a Velcro-laced pink sparkle flying through the air. But no luck. I am left to tell my wife, knowing what is likely to happen next: sure enough, thirty seconds later, Tessa emerges from her bedroom fully shod, followed by my wife, who is enveloped in a nimbus of motherly expertise. The "missing shoe" was in the middle of the living room all along.

I like to tell my wife I suffer from some sort of condition that frequently inhibits my perception of what I am looking for. She likes to tell me I suffer from a condition called *being male*.

Oh, well. This picture of domesticity is not terribly important in and of itself. But it does illustrate the feeling I had as I was writing an article last summer that announced a search for a comprehensive list of Richard Upjohn churches. In case you do not know, Upjohn was one of the more prolific architects this country has seen. While he built structures other than churches, and founded the American Institute of Architects, he is primarily known for his church buildings. Of his many churches, he is mainly known for his stone churches that are found in towns and cities. While Trinity Church in New York is probably his best known work of this nature, the Eastern United States bears an astonishing number: from Brunswick, Maine, to Rome, New York, to Raleigh, North Carolina, and most everywhere in between.

While it would be fairly easy to find (or create) the catalogue of the better known stone churches he and his firm

oversaw, I was just as interested to include the little country wooden churches local congregations designed from patterns in Upjohn's book, *Rural Architecture*. I had come to think that our understanding of the Upjohn body of work could not be complete without marking every last church of his on a map.

So you could see why I was nervous. I could not find such a map or even a list. The article was a very public way of saying "the shoe is missing." I kept hearing the Internet version of my wife piping up: "um, dear, it is right in front of your face."

Not only was I proclaiming that such a list was nowhere to be found, I was also issuing an invitation. With Leah Reddy, multimedia producer at Trinity Church, Wall Street, I had created an online Upjohn map. The point of the article was

to ask people who knew of Upjohn churches to become the map's co-creators. People could submit their information about Upjohn churches with pictures, historical information, links, and literally put it on the map. We called it a new exercise in church cartography: the web's first and only collaborative Rich-



Map of Richard Upjohn churches found at www.trinitywallstreet.org/news/articles/richard-upjohns-world/

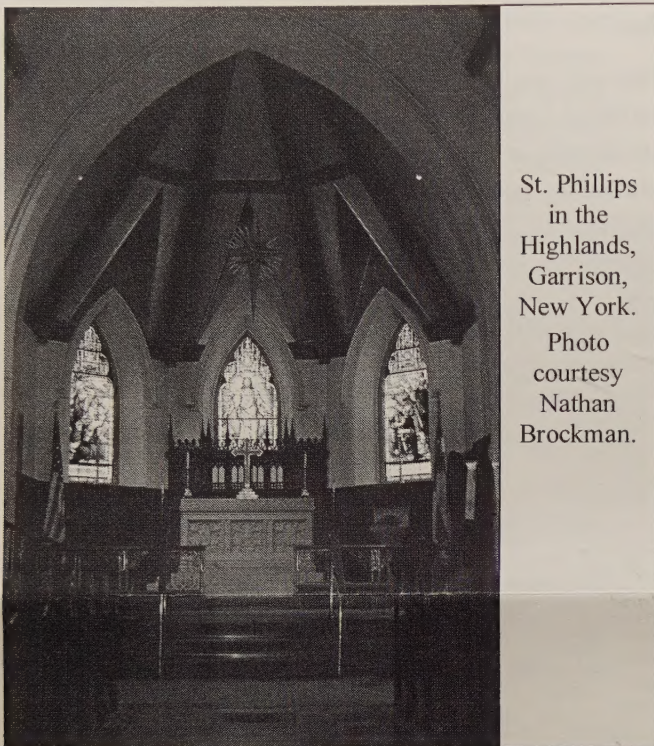
ard Upjohn mapping project. The theory was that as entries came in, the map would become a fascinating picture of Upjohn's influence, and a resource for historians and architects in the years to come. Or, as I might put it now – it would become the shoe I had been looking for.

To bring some attention to that effort, I had gone on an Upjohn tour earlier in the year. I traveled from Bangor, Maine, the site of Upjohn's first church, to Trinity Church, Wall Street, while stopping at other Upjohn churches every fifty miles. I began one chilly and rainy day in Maine on a hill-top, and ended two days and twelve churches later as the sun slipped behind the skyscrapers of the southern end of Manhattan. Since publication of the article, many have stepped forward to make entries on the map (more on that later), and no one, to my great relief, has told me that the Upjohn list is on the living room floor.

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Upjohn Project, *continued from page 5*

That such a journey is possible should give you some sense of Upjohn's prolific nature, which he came by through ingenuity, necessity, and religious faith. There were churches he planned and whose construction he oversaw. There were also churches designed and built by the Upjohn firm, which Upjohn founded and included two of his sons. There were churches for which he suggested designs in *Rural Architecture*.



St. Phillips
in the
Highlands,
Garrison,
New York.
Photo
courtesy
Nathan
Brockman.

Interestingly enough, by getting to know Upjohn over this past year I have gained a clearer indication of why he holds interest for me. It is as much a personal interest for me now as anything. When I was on my tour, I met Francis Geer, rector of St. Philips in the Highlands, which is near Upjohn's Garrison, New York home. Geer told me the story of Upjohn's youngest son, who suffered a brain injury and was barely capable of caring for himself. Upjohn's wife cared for her son night and day, but one night their son walked out of their house into the country night and never returned. It was said Upjohn and his wife were never the same.

I am interested in his relationship with his other sons, the ones who chose his occupation, and the great religious turn Upjohn took in his thirties. It is the curious equivocalness of Upjohn's life that drives the fascination in me. He was

born English and became an American citizen. He is a historical figure who is both major and minor, and a man who at once lived in his imagination in the deep past of Europe, and was in the present an industrious American, bringing this imagination to his contemporary moment. As he aged, Upjohn became three things that he was not in his earlier life: an architect, an American citizen, and a faithful man of the Church. Earlier in life, he was a cabinet-maker, English, and religiously indifferent. His childhood and early adulthood took place in Dorset. His time in the United States began with family members in New Bedford, Massachusetts (think Melville's rich pictures of maritime life), where he was a cabinet maker. He grew into his work as an architect over a period of time, literally hanging a shingle one day after a few successful projects.

Upjohn's first church, St. John's in Bangor, Maine, was completed in 1839. Shortly after that, a print of the church came into the hands of a clergyman at Trinity Church in New York City. As the city's denizens this winter of 2011 complained of everlasting snowfall and a cold that would not cease, they should take some comfort that at least this winter was not a destroyer of churches like the one of 1839. One morning that year, the congregation found above their services a sagging roof after a heavy snowfall. The rector, who had a comely portrait of St. John's in Bangor on his office wall, suggested that they bring down the man responsible for such an edifice and ask his advice. Like any good architect, Richard Upjohn's remedy for how to fix what was clearly broke was simple: tear it down, my friends in Christ, tear it down. And I know just the man to rebuild it.

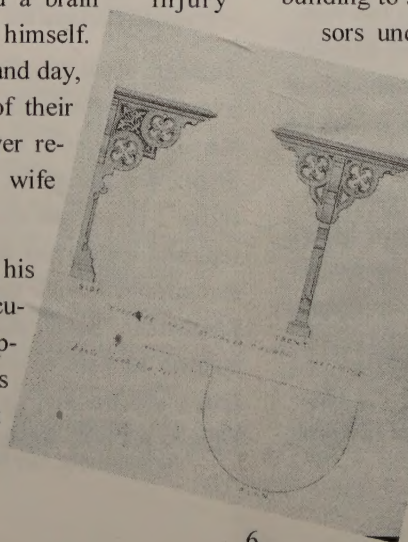
From there, the rest is history. Upjohn, the neo-gothic micromanager, had Trinity Church built nearly to his last wish, from the pattern and provenance of floor tile, to the pattern of engraving on the pews, to having the chancel stained glass constructed in sheds erected in the Trinity churchyard.

Trinity Church was consecrated in 1846—the third church building to stand at Broadway and Wall Street, its predecessors undone by fire and snow. It remains to be seen which element or human transgression will suggest the building of a fourth.

As I spoke to people on the Upjohn tour and read some of the related architectural treatises, it became clear that many disdain the Upjohn firm churches and find the *Rural*

Architecture churches unimportant. I do not

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Upjohn Project, *continued from page 6*

see any need to categorize in such a way. The grand goals of architectural interpretation are not goals I put at the forefront of understanding Upjohn. History should see Upjohn's work as a whole; architecturally, sociologically, and as an artifact of religious feeling put into practice.



Upjohn sketch of an unidentified Gothic Revival church interior.
www.loc.gov/exhibits/treasures/images/tlc4283.jpg

was Upjohn's version of sacred geometry: an accessible set of designs that could satisfy the faithful desires of many more than he could help if he had to be there in person. It was an act of faith.

Recently, I had the opportunity to look at plans from the book at Columbia University's Avery Library. Doing so gives you the feeling that the architect is looking over your shoulder, or is at least somehow with you, walking through what the new church is going to look like. The microman-ager is present on the page. In addition to the main structures, there are plans for church furniture: bishops chair, pulpit, sedelia, lectern, and organ case, each drawn in detail. There are what seems like intimate notes: "Back of this door to be finished like the door from robing room to chancel," he writes. Should you desire to build a church school house, there are designs for that as well.

What can one say about how this book was received? Perhaps that it prefigured both kit architecture (in a good way) and the open-source software movement that enabled web

The story goes that once Upjohn built Trinity Church, he was swamped with requests for his services, often from small parishes that did not have sufficient funds to build new churches. He was already busy. His solution was to create a book of designs for local builders to use. You could have a Richard Upjohn church for the cost of the materials and construction. His biographer, his grandson Everard, make it clear that *Rural Architecture*

developers to share code and further the development and eventual influence of the Internet. I find the country churches in some way the most remarkable aspect of his career. They are many in number. They are as simple as Quaker meeting houses. They are clearly a part of their locality, even though they were dreamed up by a man miles away, from a tradition of sacred-space building older than America. I am drawn to the mystery behind them. That is where you, the reader, come in, by helping tell their story.

After that initial article was published, thirty-five entries have been made on the Upjohn map online. There are roughly fifty in total right now (my colleagues and I primed the pump with a few to begin with).

There is an entry as far west as Utah, and as far north as northern Wisconsin. There is an entry as far south as northern Florida. As you might expect, the heaviest cluster of churches is in the Northeast, but the Mid-Atlantic states are not far behind. The number of his rural churches in Maryland is certainly more than I thought there would be. The entry that surprised me most was from St. Paul's in Tombstone, ("the town too tough to die") Arizona. Its wood is the rusty color of the Grand Canyon.

I love the names that I have come to know: wonderfully evocative appellations such as *St. Agnes by the Lake*, *St. John's in the Wilderness*, *St. Phillips Church in the Highlands*.



St. John's in the Wilderness, Copake Falls, New York.
Photo courtesy Nathan Brockman.

Continued on page 8

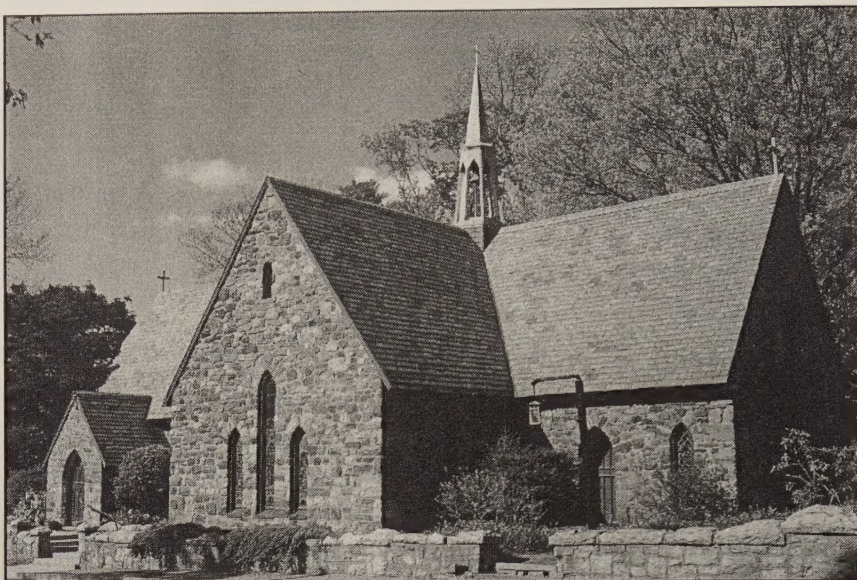
Upjohn Project, *continued from page 7*

Most churches have retained their Episcopal identity. I count two that have changed. The Church of the Holy Comforter, in Poughkeepsie, New York, has become a Church of the Holy Catholic Church (Anglican Rite), and Vermont's St. John's (the most quintessentially quaint of Upjohn's quaint churches) has become the Foothills Baptist Church.

The map becomes a picture that suggests creation stories. I love the string of churches up the Hudson, an illustration, perhaps, of word of mouth spreading northward from Lower Manhattan, to Briarcliffe Manor, Garrison, Poughkeepsie. Indeed, whether it is in Connecticut and Massachusetts, Maryland, or the Empire State, the churches seem to crop up on north-south arteries, be they the rivers or roads that people have traveled for generations.

It has also occurred to me since the map project began that we could add two more categories: wood and stone. Without exception, I do believe his churches – at least in their exteriors – are dominated by one or the other, and this I find a delightful simplicity. Francis Geer told me that St. Phillips was the last church designed and overseen by Upjohn rather than the

Upjohn firm. I would like to understand which was the first wooden church built, and which was the last. I would like to discover which churches were built by the book, and which were merely suggested by the book. I would like to understand how word of the book spread from church to church,



All Saints' Church, Briarcliffe Manor, New York.
Photo courtesy Nathan Brockman.

and how churches bent the book to their needs based on finances and the raw materials on hand.

There are gaps in the map though. The map right now is much more East Coast Greenway – an incomplete series of bikeways running from Maine to Florida – than Appalachian Trail. I know for a fact Upjohn designs proliferate in Florida, but as yet there is only one entry. (Yes, good Episcopalians of Florida, this means you should make your mark online). I know that Upjohn's work is prized in North Carolina, but we only have two North Carolina entries so far. (Same goes for you, North Carolinians). All in all, seventeen states are currently represented. New York has the highest number of churches, with fifteen.

Based on what I have learned so far, we are most likely 100 entries short of approaching something complete. So here is your charge: it is time for you to be involved in the collaborative Richard Upjohn mapping project. If you know of an Upjohn church of any stripe, one that is still standing or not, share that information with folks online. Come be a part of a unique community of people who have something to share with future historians. It is very easy to create an entry, and people at Trinity Wall Street are there to help in case you get stuck.

Of course, the next step after creating an initial list is to begin the process of verifying the entries with historical evidence. That will likely take more time. But first things



Bowdoin Chapel,
New Brunswick,
Maine.
Photo
courtesy
Nathan
Brockman.

Continued on page 9

African American Episcopal Historical Collection

2010-2011 Report

The productive and successful progress of the African American Episcopal Historical Collection (AAEHC) since June 2010 encourages maintenance of focus and energy. The Collection has grown well in both content and prominence. New collections from important Black Episcopalians have been acquired, support from our constituents is growing, and the Collection has been publicly endorsed by the President of the Union of Black Episcopalians, further raising the collection's visibility.

Collection Development and Processing

- Processing of RG A23 **Verna J. Dozier Papers** is complete. The finding aid is published on the AAEHC website and the MARC record has been uploaded to the

Bishop Payne Library Catalog.

- The papers of two prominent Black Episcopalians, J. Carleton Hayden and Diane Porter, have been received by the AAEHC and inventoried; Mr. Hayden subsequently promised more materials to the AAEHC.
- Processing of the **John E. Harris Papers** is underway.
- Additional accessions have been made to six pre-existing collections:
 - Alfred A. Moss, Jr. Papers – RG A22
 - Union of Black Episcopalians Collection – RG A34
 - St. Edmund's Church, Chicago, IL, Collection – RG A09
 - Arthur B. Williams, Jr. Papers – RG A29

Continued on page 10

Upjohn Project, *continued from page 8*

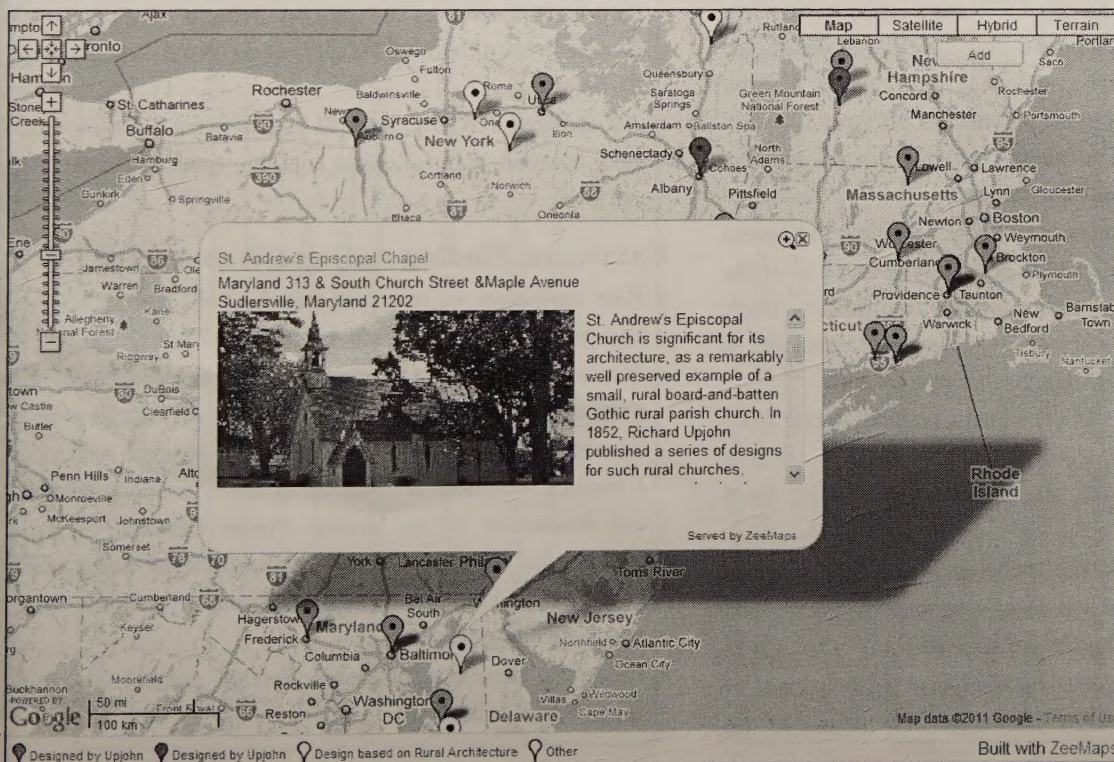
first: help create the map. I am even interested in knowing if you merely suspect your church is an Upjohn church – especially with the country churches, it is not always clear. We are looking for it all, and we can help verify things one way or another.

The Upjohn story is more than architectural. It is a story of faith and its attendant commitment of generosity. It is sociological and ecclesial. It is interesting as a document of the past, and as an interesting way to look at the present, as so many churches bear the Neo-Gothic style today, and say to so many, “this is what church looks like.” Ultimately it is a

story that perhaps is not told enough. At the end of the day, the best way to tell Upjohn's story may be in a simple picture, a map of many cartographers created online.

To find out more about the Upjohn Project and to add your Upjohn Church, go to
www.trinitywallstreet.org/news/articles/richard-upjohns-world/

*Nathan Brockman, Director of Communications
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An enlargement of the Upjohn Map, showing one of the many churches attributed to Richard Upjohn.

By highlighting a map marker, a picture of the church appears along with its address, brief history, architectural notes, and web site, if applicable.

AAEHC Report, *continued from page 9*

- Frederick B. Williams Collection – RG A28
- The Nelson-Amaker Papers – RG A33
- New accessions were received creating seven new collections:
 - J. Carleton Hayden Papers – RG A39
 - St. Luke's, Washington, DC, Collection – RG A40
 - St. Marks Vestry Committee Report (Shreveport, LA-1961) – RG A42
 - "The Good (Pure White) Shepherd," *Harpers Weekly* (3 April 1875) – RG A43
 - Diane Porter Papers – RG A45
 - Tom Logan Research Collection – RG A46
 - Alger L. Adams Papers – RG A47
- Inventories were made for 17 new or existing collections
- Christopher Pote and Julie Randle continue to regularly review websites of a variety of auction houses and dealers for items for the Collection.
- Mr. John E. Harris, President of Union of Black Episcopalians (UBE), endorsed the AAEHC and Virginia Theological Seminary (VTS) as the repository for the materials of Black Episcopalians during a meeting of UBE and VTS constituents and at the Mid-Atlantic Regional meeting of UBE, Richmond, VA, both in April 2011.
- Pote revised the finding aid for the **Thomas W.S. Logan Papers**; ready to be published pending edits.

Events, Exhibitions, and Presentations

- Milena Nelson-Amaker and Christopher Pote created and staffed a new exhibit for the UBE conference in Charleston, South Carolina (28 June-2 July 2010), and conducted outreach activities with conference participants. Exhibit was titled *Black Congregations in the Episcopal Church: Centers of Worship, Outreach, Culture, Community, and Refuge* and received positive feedback.
- Pote revised the permanent AAEHC display in Bishop Payne Library from an exhibit about the dedication of the AAEHC to an exhibit celebrating the traditionally black congregations of the Episcopal Church, which was a modified version of the UBE conference exhibit.
- Nelson-Amaker took the previously created *Verna Dozier: Prophet, Teacher, Companion on a Journey* exhibit to Dozier's home parish, St. Mark's Capitol Hill, for a three-week display.
- Nelson-Amaker toured the archives of Calvary Church, Washington, DC, making recommendations about best practices and advocating for the AAEHC.
- Randle and Nelson-Amaker hosted Daryl Pelton, donor of the Frederick B. Williams Collection, on a visit to the

Archives.

- Pote created an exhibit for Black History Month 2011 for display in the entry of Bishop Payne Library. Exhibit displayed materials from new accessions from 2010 and incorporated items from the John T. Walker Papers of the VTS Archives. Poster work was done by Sarah Glenn.
- Nelson-Amaker took the exhibit *African American Firsts in the Episcopal Church* for a 30 day exhibit at St. Philip's Church, Annapolis, MD.
- Randle, Pote, and Nelson-Amaker welcomed to the Archives a group of 12 UBE members and other VTS constituents on 5 April 2011; presented to the group about the work, scope, and needs of the AAEHC.
- Randle and Nelson-Amaker displayed the exhibit *Verna Dozier: Prophet, Teacher, Companion on a Journey* at the UBE Mid-Atlantic Regional Meeting in Richmond, VA, 8-9 April 2011; Randle and Nelson-Amaker gave a joint presentation on collecting and preserving congregational materials.
- Nelson-Amaker and Pote served on the planning committee for the Office of Racial and Ethnic Ministries' Black History Month activities.
- The exhibit *African American Firsts in the Episcopal Church* was displayed during the activities of the celebration of the Commemoration of the Martyrdom of Dr. Martin Luther King, Jr., at VTS in March 2011.
- The AAEHC has again been invited to attend the Union of Black Episcopalians Annual Meeting, Norfolk, VA, 27 June-1 July 2011. AAEHC staff will attend and staff an exhibit, complementing the meeting theme of James Solomon Russell, Black Churches in Southern Virginia (many of which were founded by him) and Bishop Payne Divinity School.
- All existing AAEHC exhibit pieces have been inventoried, indexed, and re-housed enabling quick reference and retrieval.

Catalogue, Finding Aid, and Web Access:

- Pote continues to maintain the AAEHC and VTS Archives web pages; "Recent Acquisitions" page.
- Pote is currently working on updating the content of the print and electronic resource *Prominent African American Episcopalians and their Experience in the Episcopal Church 1746-2005: A Guide to African American Historical Resources in the Bishop Payne Library, Virginia Theological Seminary* (title will be updated when completed) – existing web addresses and hyperlinks were verified and updated.
- Pote and Randle upgraded collection control files and filing for all accessions.

AAEHC Report, continued from page 10

- Pote will continue to transfer finding aids to MARC records for inclusion in Bishop Payne Library catalog.

Oral History

- A second oral history interview of Harold T. Lewis was conducted by Nelson-Amaker.
- Transcript of the Arthur B. Williams, Jr. currently in process by Pote. Possible delivery date of July 2011.

Collection Use

- Randle has answered seventeen separate AAEHC reference inquiries; Pote has answered fourteen others.
- Two current seminarians have utilized the materials of the Collection for inclusion in their class work.

Auctions

- *The Annunciation*, by Allan Rohan Crite, was procured from auction by Pote for \$1,480, purchased with grant money from the Lippincott Fund of St. Thomas Episcopal Church, New York, NY. The seminary has contracted

with Tim Killilea, South Royal Studios, for preservation-quality framing, which will cost \$460.

- *The Presentation*, by Allan Rohan Crite, was procured from auction by Pote for \$1,480, purchased with Lippincott grant funds.
- *The Papers of the Rev. Alger Leroy Adams* were procured from auction by Randle; purchased with grant money from the Lippincott Fund of St. Thomas Episcopal Church, New York, NY, and VTS AAEHC funds.

Conclusion

The AAEHC strives to be a valuable resource for the Church and society. The hard work of the staff has facilitated increased productivity and public awareness. The Collection hopes to build on this momentum and continue to augment its scope, depth, and prominence.

Christopher Pote, Assistant Archivist for the AAEHC

Julia E. Randle, Archivist

Mitzi J. Budde, Head Librarian

Melana Nelson-Amaker, Collection Growth Liaison for the AAEHC

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